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miscellaneous information here brought together has little interest, but it contributes to that perfect whole which German assiduity is so industriously laboring to produce, when every scrap of knowledge from the times of the Reformation will be gathered up. The occasion of the present publication is the exploration of its treasures, made by Dr. Clemen preliminary to printing the part of the catalogue of the library of the "Ratsschule" which relates to the Reformation. He has discovered many books and manuscripts which throw light upon problems in unexpected fashion, and so he sends forth the *Beiträge* now under notice and proposes to follow them by others. Of especial interest are (1) the discussion of the first appearance of pasquinades in German Reformation literature; (2) the categorical denial of the alleged recantation of the first evangelical martyrs, July 1, 1523, at Brussels; and (3) the sketch of Antonius Musa, one of the now forgotten worthies who in the first half of the sixteenth century contributed to the success of the Protestant cause.—S. M. JACKSON.

*Scottish Liturgies of the Reign of James VI.* Edited, with an introduction and notes, by G. W. Sprott. (Edinburgh: Blackwood & Sons, 1901; pp. lvi + 165; 4s., net).—*The Book of Common Order of the Church of Scotland*, commonly known as John Knox's Liturgy. Edited, with an introduction and notes, by G. W. Sprott. (*Ibid.*, 1901; pp. lxiii + 210; 4s. 6d., net).—*The Westminster Directory*. Edited, with an introduction and notes, by Thomas Leishman. (*Ibid.*, 1901; pp. xliii + 205; 4s., net.) A desire has recently been awakened for information as to the worship of the church of Scotland in earlier times, and the Church Service Society is meeting this desire by editing a series of volumes containing "the Liturgies and Orders of Divine Service used or prepared for use in the Church of Scotland since the Reformation." Six volumes have appeared thus far, of which the above are a part. After the Reformation, the Prayer Book of Edward VI. was used for a few years in public worship by the Scottish church, but was soon superseded by the Book of Common Order, or Knox's Liturgy, which was the Book of Geneva remodeled. The first volume of the above books contains the liturgies in use prior to the Book of Common Order and during the period of dissatisfaction with Edward's Prayer Book, while the second volume contains in full the order of worship which embodied the law of the church until 1645. At that time the Westminster Directory, a revision of all orders of worship, was laid before the General Assembly, and, being approved by it, became the authorized book of worship. The text of this directory is contained in the

third volume. Aside from the main text of these books, which has more than ordinary interest, especially as part of it is from hitherto unpublished MSS., the historical introduction and the appended notes are of much value.—W. P. BEHAN.

*The Unitarian Church, Its History and Characteristics: A Statement.* By Joseph Henry Crooker, D.D. (Boston: American Unitarian Association, 1902; pp. 64; for free distribution.) In this brief but compact pamphlet Dr. Crooker aims to set forth the history, principles, fruits, and aspirations of the Unitarian church. It is written in an earnest, sympathetic, discriminating spirit, and is a marvel of condensation. The author shows both skill and sobriety of judgment in threading his way through ecclesiastical history and indicating the various lines of liberal thought. The one fault of the pamphlet is that so almost unavoidable in any apologetic attempt—the fault of assuming that the rest of the world is “coming our way,” when, in fact, the whole world, we with it, is moving on to new points of view. The historical spirit, and indeed the entire modern spirit, has taken possession of Unitarianism and transformed its theology and its life no less really than it is transforming the rest of Christendom. The Unitarian church, in its more recent history, has had the advantage, confessedly great, of meeting this spirit of the modern world with less *impedimenta* than has been the fortune of some others.—FREDERIC E. DEWHURST.

*Joseph Parker, D.D. His Life and Ministry; Minister of the City Temple, London.* By Albert Dawson. (Boston: The Pilgrim Press, 1901; pp. 176; \$0.75.) Mr. Dawson takes pains to explain in the preface of his little book that it is written from an absolutely independent point of view, since he is not now in Dr. Parker's service. The explanation is hardly needed. While the reader may smile over this long-drawn eulogy, he will not doubt its entire sincerity. It is the naïve praise of a frank idolater. Of criticism there is not a single sentence. But Dr. Parker survives this trying ordeal. It is possible to read this preposterous book, even the amazing chapter entitled “Anecdotes and Incidents,” and lay it down with the conviction unshaken that Joseph Parker is not only one of the greatest preachers of his generation, but a good man, who has abundantly earned the honors he wears.—*The Practical Life Work of Henry Drummond.* By Cuthbert Lennox. With an Introduction by Hamilton W. Mabie. (New York: James Pott & Co., 1901; pp. xxii + 244; \$1, net.) George